Alabama Baptist Historical Society

(1892)

MINUTES

OF THE

Eighteenth Annual Session

OF THE

CLEAR CREEK BAPTIST ASSOCIATION,

HELD AT

Macedonia Church,

October 14 and 15,

1892.

Note P. 3
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OFFICERS:

Moderator, THOMAS M. MARTIN, Browns Creek, Ala.
Clerk, D. S. McCULLARS, Motes, Ala.

The next session of this body will be held with the Baptist Church at Double Springs, Winston County, Ala., Friday before the first Sabbath in October, 1893.

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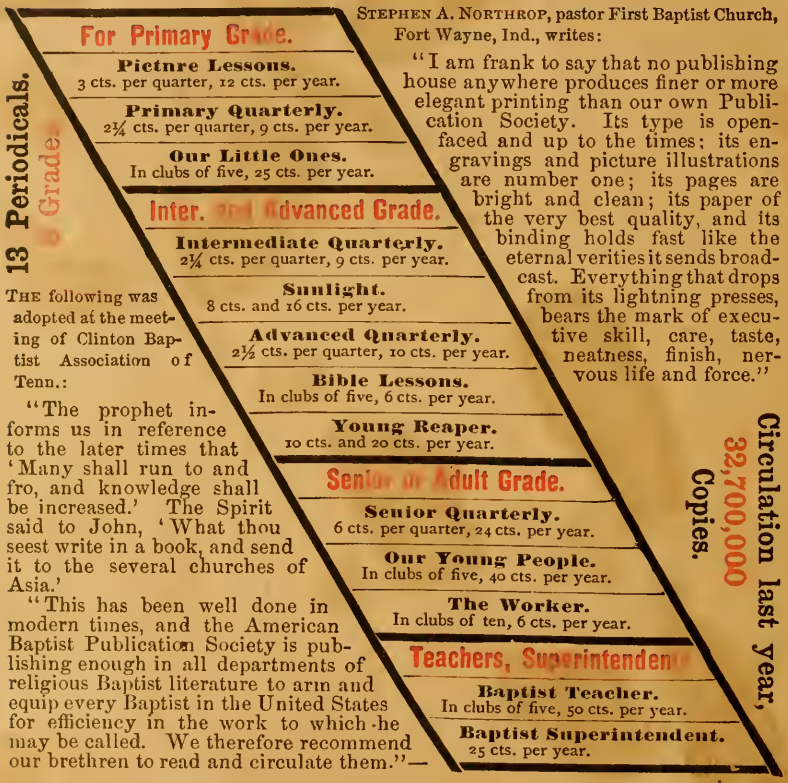
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THE following was adopted at the meeting of Clinton Baptist Association of Tenn.:

"The prophet informs us in reference to the later times that 'Many shall run to and fro, and knowledge shall be increased.' The Spirit said to John, 'What thou seest write in a book, and send it to the several churches of Asia.'

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Proceedings of the Clear Creek Baptist Association.

The Eighteenth Annual Session of the Clear Creek Baptist Association met with Macedonia Church Friday before the Third Sabbath in October 1892. The Introductory Sermon was delivered by Eld., J. W. Hood from the Gospel by St. Mark the 16th Chapter and 15th, verse.

After which an intermission of 30 minutes was given then the body re-assembled in the Church house. Prayer by Eld. T. M. Martin. The body called to order by the Moderator. The letters from the several Churches were called for and placed on the table. The names of N. H. Estes and J. D. Rutledge, were called as reading clerks who read the letters. The names of the Churches and delegates were enrolled as follows:

FIRST DISTRICT.

Union Grove No 1—G. W. Davis, H. L. McCrary, B. Weaver.

Sardis No 1—Eld. T. M. Martin, W. M. Lovett C. A, League

Rock Creek—A. F. Cole, C. Miles, J. N. Curtis.

Macedonia—T. P. Southerland, J. T. Hackett, L. A. Cummings.

Liberty Grove,—J. T Harris, J. K. P. Taylor, H. K. Oden.

Shiloh.—H. A. Hood, T. M. Whitman, H, W. Whitman,

New Prospect,— A. Ward, H, R. Fulmer, J, W. Kirkpatrick.

Gum Pond,—T. J. Cole, J. Francis, J. R. Anderson,,

Concord,—J. A. King, L. M. Taylor K. C. Crow.

Bethleham No 2,—B. G. Ray, W. F. Ray, A Posey,

Blooming Youth,—J J. Simmons, T. S. Kuykendoll, C. Balenger.

Mountain Springs,— S. T, Pruitt, J. T. Deleshaw, T. Warren,

Low Gap,—J. J. Butler, J. D Butler, R. B, Dickinson,

Bethel, No 2—W. L. Hicks, J. J. McNutt, W. N. Taylor,

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SECOND DISTRICT.

Mt. Olive,—C. A. Taylor, P. M. West, A. R. Shipman,
Mt. Carmell,—Not represented.
Houston,—B. F. Shank, W. C. Blackwell.
Double Springs,—R. H. Gaines A. J. Ingle, J. F. Curtis,
Nebo,—G. B. Lester, W. W. Lester, W. Daily,
Fairview,—S. McCollum, G. W. Curtis J. G. Howell,
Union Hill,—R. M. Atkins, D. S. McCullars, Joseph Byars,
Corinth.—S. C. Cooper, G. W. Hilton, J. B. Hilton,
Bethleham No *1*—Not represented,
Mt. Zion,—Y. M. Ivey,
Blooming Grove,—N. H. Estis, D. Bert, J. L. Davis,
Bethel No, *1*—J. M. Tingle, J. D. Rutledge J. W. Estis,
Oak Grove,—J. G. Lovelady N. N. McCullars W. A. McCullars.
Mt. Zion, No 2—J. H. G Skiner, M, Mobley
Union Grove, No, *2*—Not represented,
Friendship,—W. K. Petty A J, Wright,
Union—T, S. Robinson T, Alexander, J. W, McDonald
Sardis No, *2*—J. W. Hood,

The body then proceeded to elect a Moderator and Clerk, resulted in the choice of Eld. T. M. Martin Moderator and D. S. McCullars Clerk.

The door of the Association, was opened for newly constituted Churches.

A petitionary letter was received from Bethsadia Church with it's bearers B. A. Dye, J. Poe, and Willie Brooks The letter was read, and the Church received.

Then the following committees were appointed:

On Religious Exercise,—Anderson Ward, J. H. G. Skiner, with the deacon of Macedonia Church.

Committee on Education,—A. J. Ingle, J. D. Rutledge, and J. W. Hood.

Committee on Finance,—S. McCollum, Benjamin Weaver, and K. C. Crow,

Committee on Aged Ministers,—H, J. McCray, W C. Blackwell, and Joseph Byars.

Committee on Vocal Music,—N. H. Estis, T. P. Southerland, and G. W Davis,

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Committee on Association Mission,—G. W, Hilton, J. J. Butler, A. F. Cole,

Committee on Documents,—J. T. Harris, C. Ballanger and R. H. Gaines

Committee on Temperance.—B. F. Shank, T. S Kuykendoll, R. B. Dickenson,

Committee on Sabbath School's—C, A. Taylor, J. K, P. Taylor, and J. A. King,

Committee on Home Mission,---N. H Estis, David Best, and G. W. Hilton,

Committee on Foreign Mission---W. L. Hicks, R. B. Dickinson, J. G. Lovelady, T. S. Kuykendoll.

Committee on Charity--- H. R. Fulmer T. Alexander, L. A. Cummings.,

Committee on Nomination,—A. J. Ingle, S. McCollum, S. D. Pruitt, W. C, Blackwell, J. F, Curtis,

Committee on Credentials.—D, S. McCullars H. A. Hood, H W. Whitman T, P. Southerland, W. F. Ray, B. A. Dye,

Committee appointed to draft a form for Association letters---N. H. Estis, D S. McCullars, G. w. Hilton, S. McCollum,

On motion of G, W. Hilton, The following committee be appointed to make reports at next Association,—On Foreign Mission, Home Mission, and Temperance, By an amendment offered by D. S. McCullars, A committee also on Sabbath School be appointed. The motion carried.

Then adjourned until Saturday morning October, 15th 1892, 9 o'clock a. m. Prayer by W. L. Hicks.

Saturday morning met pursuant to adjournment. Prayer by H. L. McCrary,

The following committees appointed to make reports at the next Association.

On Foregn Mission---G. W Hilton, J. G. Lovelady,

On Home Mission,---D. S. McCullars and R. M. Atkins,

On Sabbath School's,—N. H. Estis, and David Best.

On Temperance- J. D. Rutledge and D B. Ford,

Called for report on Education;—Received none.

Called for report on Aged Ministers,

"We your committee beg leave to report that we find two aged ministers in our bounds that need the help of this Association Resptfully submited.

H. L. McCRARY, Chairman."

Report of committee on Vocal Music.

We your committee on vocal Music beg leave to report that in some localities in our Association we find vocal Music wonderfully neglected. We advise and believe it to be the duty of all leaders and teachers, in our bounds to organize a class at every Church in the Association, and to encourage Singing schools. Believing it to be a part of the worship of God. Respt, submited.

N. H. ESTIS. Chairman.

Report of committee on Foreign Mission:

We your committee on Foreign Mission report that mission is a Bible docterine that is the duty of all to aid in the same as the Lord prospers them. It was ordained of heaven as the only means for the salvation of the human family. The Gospel must be preached to all the world begining at Jeruselam to the utmost part of the earth, and as God gave the great command to us to do the work, we therefore recomend a hearty co-operation in the same. Respt, submitted.

G. W. HILTON, Chairman.

Then adjourned for preaching by Eld. J. M. Waller, Re-Assembled in the Church house at 1:30 p. m. for business.

Called for Correspondence.—Received from Yellow Springs, Association, Brother A. A. Ray, The right hand of fellowship extended by the Moderator.

Report of committee on Home Mission.

We your committee on Home Mission report that we believe Mission to be a Bible doctrine, and is the means whereby God has ordained to save the world. and we advise this body to it's utmost power to send the Gospel as far as it can. All of which is,

Resptfully submitted. N. H. ESTIS, Chairman.

Report of committee on Documents.

Ask leave to report that we have examined all the doc-

uments submitted to us and find that there is one Church has asked for a letter of dismission, we recomend that this body grant the Church a letter of dismission.

We find one petitionary letter asking admittence into this body, we recomend this body to enquire, if they subscribe to our declaration of faith, it so we advise their admittance into this body.

Resptfully submitted. J. T. HARRIS, Chairman,

Report of committee on Temperance.

We your committee on Temperance report that we are in favor of Temperance, and we believe it to be the duty of all church members to abstain from the drink of all intoxicating spirits, we also believe it to be the duty of all churches to discipline any member who are in the habit of using spirits as a beverage, because there is nothing that is so distructive to Christain religion and piety as that among our Church members it sowes the seed of discord and brings reproach on the church of Jesus Christ, It ruins homes, and makes widows of our wives, and mothers, and orphan children in great abundance. It fills drunkards graves, and populates hell, with the most miserable of all creation. It is the foundation nine tenths of all crimes committed, and furthermore it costs more than our food and clothes and the printing of our books and papers, it costs more than all these together.

There is thousands of dollars spent anually for the prosecution and punishment of crime caused by whiskey, now that which brought the greatest good to our country cost the least money, and that which caused the greatest trouble costs the most money. Therefore we recomend a stong effort be made on the part of Curches to put down this monster evil. Resptfully submitted.

B. F. SHANK, Chairman.

Report of the Committee on Credentials:

We your Committee on Credentials beg leave to report the following: Ordained and Licenced ministers belonging to our body.

Union Grove,—W. W. Davis, G. W. Dennis, E. Barnes,

Sardis; No 1—T. M. Martin,
Gum Pond,—W. R. Cole, A. L. Anderson, Borden, and T. P. Borden,
Concord,—L. M. Taylor,
Fairview,—D, Carroll,
Corinth,—S. C. Cooper,
Blooming Grove,—D. B. Ford, M. Williams,
Union Hill,—R, M. Atkins,
Rock Creek,—A. F. Cole,
Mt. Carmell,—J. J. Wakefield.
Houston,—B. F, Shank, Robert Little.
Union Grove, No 2—G. W. Gibson,
Bethel, No 1,—Thomas Burrell.
Bethleham, No 2,—J, W. Okelly,
Bethel, No 2.—W, L. Hicks.
Macedonia.—T, P. Southerland,
Mt. Olive,—C. A. Taylor,
Nebo,—W. Dailey,
Liberty Grove,—J. K, P, Taylor, J, T. Harris,
Sardis, No 2. J, W. Hood,
Blooming Youth,—C. Balanger Licentiale and T. S. Kuykendoll.

Resp't. submitted. D, S. McCULLARS, Chairman.

Report of the First District; The First District will convene with the Church at Liberty Grove, Friday before the 3rd, Sabbath in Sept, 1893, Eld. G, W. Davis, to preach the Introductory sermon T. P. Southerland, alternate, T. M. Martin, to preach on Sabbath, at 11 o'clock. W. W. Davis alternate, Subject to be discussed: first 'In what sence is Christ the second Adam? R M. Atkins, to open the discussion Second, what is the rock that the Church was built on? W, W. Davis, to open the discussion; Third what is Perseverance, and what does it take to constitute the same. J. T. Harris, to open the discussion,

G. W. DAVIS Moderator,

L. A CUMMINS, Clerk.

Report on Second District; The Second District will convene with the Church at Corinth, Friday before the 2nd, Sabbath in Sept, 1893. Eld. S C. Cooper, to preach the Introductory sermon W. Daily, alternate. B. F. Shank, to preach on Sabbath at 11 o'clock G. W, Gibson, alternate, Questions to be discussed. 1st the relationship between the Church and Sabbath School, 2nd, what is the rock our Savior had reference to when he spoke to the Apostil Peter?

R. M ATKINS Moderator,

D, S, McCULLARS, Clerk.

Appointed an Executive Committee on Associational Mission as follows; G. W. Hilton, J D. Rutledge, D. S, McCullars, Anderson Ward, S. McCollum, P M West.

Report of Committee on Finance,

We your Committee on Finance beg leave to report that we have received from the different Churches

Minute Funds, $23 50.
Association Funds, $705.
Total, 30.55.

Resptfully submitted. S. McCOLLUM. Chairman.

Report of Treasurer for the year 1891---Received of Finance Committee, 1891.

Minute Fund.	$22.40.
Associanal Funds,	$7.80.
Total.	$30.20.
Paid out for printing minutes.	$22.00
Paid to clerk.	$7.80
Balance on hand.	40.

Resptfully submitted. D. S .McCULLARS Treasurer.

Motion made and carried that we have the Constitutions, Articles of faith; and Rules of Decorum, published in the minutes.

Resolved that we have as many minutes printed as the minutes funds will pay for, and that the clerk have the balance of the funds for his salary.

Resolved that we tender our heart felt thanks to the Church at Macedonia and the surrounding community for their hospitality and kindness shown us during our stay among them.

The next meeting of this body to be with the Church at Double Springs, Winston county Ala. Friday before the 1st, Sabbath in Oct, 1893. B, F Shank, to preach the Introductory sermon, L. M. Taylor alternate, T. P Southerland to preach on Sabbath at 11 o'clock. J. T Harris alternate,

We your committee appointed to draw a form for Associanal letter, submit the following form to this body:

The State of Alabama, ——— County:

The Baptist Church of Christ, at ——— send to the messengers and delegates, composing the 18th Annual Session of the Clear Creek Baptist Association to convene with the Church at ——— Friday before the —— Sabbath in —— 189 –, Dear Brethern. We send to represent us in your body A B. & C. whom we deem worthy to aid you in any busines of your body

Statistics as follows:

Received by Baptism,
Received by letter,
Dismissed by letter,
Restored,
Excluded,
Died,
Total Membership,
Our meeting days.
Post Office
We send for minutes.
Associanal funds.
Mission funds,
Pastor A B.
This done by order of the —— 189—,
A B. Moderator.
C. D Church Clerk.

Resptfully submitted. N, H. Estis, J. D. Rutledge, and D. S. McCullars. Committee,

The body then sang a hymn and took the parting hand and adjourned to meet with the Church at Double Springs, Friday before the 1st Sabbath in October 1893.

T. M. Martin, Mod.

D. S. McCullars, Clerk

The stand were filled on Sabbath at 11 o'clock by Eld, T, M, Martin and T, P. Southurland, Text the 18th chapter and 36 verse of JohnThe subject was well delivered and very pointed

EDUCATION AND CHRISTIANITY.

Education and Christianity are the hand maids of virtue; the stepping stone to something higher and nobler than exists in man's natural state.

If I were asked to make a symbol of God. says the author of Ben Hur, I should represent Him by a long line whose begin ning might be extend d into the eternal past, and whose end might be prolonged into the eternal future: whereas if I were to draw a sybol of man, I should represent him by a circle, since man, with all his progress always comes back to the point whence he started.

That a long line is a fitting symbol of the Eternal, we do not doubt; and looking back over the sweep of centuries—those centuries whose history is surely recorded,—it is questionable whether instead of the circle as an appropriate symbol of man a creature forever doomed to follow his own track to an original starting-point, the long line may not be an equally appropriate sign of the divinity within him. walking straight forward, hand-in-hand with the FATHER, stumbling, wavering, perhaps, but keeping on.

"Education," says President Eliot, of Harvard.," is a long line: it is not a something completed here, a bit of something perfected there—it is a growth, a long and continuous growth.

The long line which means EDUCATION to the ONE is most, suggestive of that which means God, to the OTHER. and closely parallel to it, since education is a growing into the knowledge of truth, To re-organize the Eternal Love as revealed to us in this glorious works throug-out countless ages of the past. or through the visions of the present, or as suggested by the intimations of the future; to see the truth--truth as written by the finger of the great Creator, on the blossom and in the bird's song, and above all, in the development of human thought as we find it in the songs of men---this is education,

It is to this long line we must look for a standard, that, measuring the lines we all drawing by the long line of truth, we may see where we stand in the pathway of progress.

It seems to me says Max Muller "the highest aim of all knowledge is to try to understand what is, by learning how it come to be what it is, That is the true meaning of history, and that seems to me the kind of knowledge which schools and universities are called upon to cultivate and teach.

The long line is that which shows how mankind became to be what it is. The proper study of mankind is man. Not man the american merely as we see him walking the streets, cultivating the farm, or spanning the rivers and lakes of commerce; but man as a whole,—as a unit, with all the qualities and properties ascribed to him by the giant minds, of Milton Shakspeare, Schiller and a host of others, as well as the attributes given and bestowed upon him by an all-wise Creator.

To raise him to this standard should be the aim of our schools and colleges, as well as the tutoring, and fostering of our churches and Sunday Schools.

A. J, INGLE, Chairman.

We recomend the Howard College as a suitable College for our boys, and the Judson Female College, at Marion Ala for females of our denomination.

CONSTITUTION OF THE CLEAR CREEK BAPTIST ASSOCIATION.

We the Baptist Church of Jesus Christ are desirous of a reciprocal Union, we therefore propose to maintain the order and rules of the Association, according to following plan:

We believe that the churches of Christ are mutually independent of each other, and that the congregational form of church government should be inviolably preserved. yet being convinced of the utility of friendly intercourse and pious councils on the principles of reciprocal advantage and christian love, we hold it to be the duty of the Churches to pay respect to these principles to the advice of the Association.

1st. The Association shall be composed of members chosen by the different Churches in our Union, who on producing letters from their respective churches certifying their appointment shall be entitled to seats, the letters so produced shall express the condition of their churches respectively, viz; The number in

fellowship, the number received by Baptism, by restoration, dismissed, excommunicated and dead since last Association, which letters shall be read and the Delegate's names enrolled,

2nd. The members thus chosen and convened, shall be known by the name of Clear Creek Baptist Association.

3rd. The Association thus formed, shall choose by ballot, a Moderator, and Clerk, who will serve one year,

4th, This Body shall have no coercive power to lord it over God's heritage, or to infringe on any of the internal privileges or rights of the Churches in our union, but shall only be considered an advisory council,

5th. The body may appoint Ministers to preach in the destitute bounds of the Association and raise means to pay them by subscription or donation, which amount so subscribed or donated shall be a voluntary matter. She may appoint a committee on Domestic Mission, whose duty it shall be to employ and see to the payment of the Missionaries.

6th, To give Churches the best advice she can in all matters of difficulty, and if the union should be broken between any of the sister Churches, to enquire into the cause of the breach and use her best efforts to remove the difficulty, but if the breach cannot be repaird, to withdraw from any Church or Churches which they may look upon to be unsound in principle or immoral in practice until the same be reclaimed

7th. To take up no case of any Church in the union, without the consent of a majority of the Church.

8th, Newly constituted or dismissed Churches may be received into our union by their representatives as before stated, and the Moderator shall signify the same by giving the right hand of fellowship.

9th. The Association when convened shall be governed by such rules as she may adopt. She may adjourn from day to day until she shall have finished all the business that may be brought before her.

10th. Every church in our union shall be entitled to three Delegates, and no more.

11th. To appoint a Treasurer to receive and disburse the funds of the Association, who shall make annual settlements of the amounts received and expended the surplus on hand, if any, which report shall be published in the Minutes,

12th. To have the minutes read, approved and assigned before she rises, and order them to be printed, if she thinks necessary.

13th. The Association shall in all cases be governed by a majority of the members.

14th. Voting shall be confined exclusively to the Body in all acts respecting their internal concerns.

15th To amend the plan or form of government at any time when a majority of the union shall deem it necessary.

RULES OF DECORUM.

1st. The Association shall be opened and closed with prayer.

2nd. But one person shall speak at a time, and he shall arise to his feet and address the Moderator,

3rd. No member shall be interrupted while speaking unless he departs from the question, or use words of personal reflection.

4th. Every motion made and seconded shall come under the consideration of the Association, except withdrawn by him who made it.

5th. Every case taken up by the Association shall be decided or withdrawn before anothor is offered.

6th, When any question is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays, or otherwise; and the decision thus made shall be announced by the Moderator immediately.

7th. No person shall depart from the Association without leave of the Moderator,

8th. No person shall speak more than twice upon the same subject without leave obtained.

9th. The appellation of brother shall be used in our address one to another.

10th, The Moderator shall be entitled to the same priviledge as any other member, provided he appoints some other member to fill his seat while speaking or otherwise, but shall not vote unless the association be equally divided.

11th. Any member violating the above rules may be reproved as the Association may think proper, only on the day the offence shall have accrued.

BAPTIST DECLARATION OF FAITH,

1. On the Scriptures.—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction: that it has God for its author, Salvation for its end and truth without any mixture of error for its matter: that it reveals the principles by which God will judge us; and therefore is and shall remain to the end of the world, the true center of Christian Union and the supreme standard by which all human conduct creeds and opinions should be tried.

2. Of the True God.—That there is one true and living God, whose name is Jehovah, the maker and supreme Ruler of Heaven and earth, inexpresibly glorious in holiness: worthy of all possible honor, confidence and love: revealed under the personal and relative distinction of the Father, the Son, and the Holy Ghost: equal in every divine perfection, and executing distint, but harmonious offices in the great work of redemption.

3. Of the Fall of Man.—That man was created inteliigent finite being under the law of his Maker, but by voluntary trausgression, fell from that holy and happy state, in consequence of which all mankind are now sinners, being by nature utterly void of that holiness, required by the law of God, wholy given to the gratificatin of the world, of Satan. and of their own sinful passions, and therefore under just condemnation to eternal ruin. without defense or excuse.

4. Of the Way of Salvation,—That the salvation of sinners is wholly of grace through the mediatorial office of the Son of God, who took upon him our nature. yet without sin: honored the law by his personal obedience, and made atonement for our sins by his death being arisen from the dead, He is enthrowned in Heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection is in every way qualified to be a suitable, and all sufficient Savior.

5, Of Justification,—That the great Gospel Blesssing, which Christ of his fulness bestows on such as believe in Him, is justification: that justification consists in the pardon of sin and the promise of eterna life, on principles of righteousness, that it is not bestowed in consideration of any works of righteousness which we have done but solely through its own righteousness. that it brings us into a state of blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6, Of Grace in Regeneration.—That in order to be saved. we must be regenerated and born again. that regeneration consists in giving a holy disposition to the mind and is effected in a manner above our comprehesion or calculation by the power of the Holy spirit so as to secure our voluntary obedience fonnd in the holy fruit which we bring forth to the glory of God.

7. Of God's Purpose of Grace,—That election is the gracious purpose of God according to which he regenerate, sanctifies, and saves sinners, that being prefectly consistent with the moral agency of man it comprehends all the mean in connection with the end: that it is a most glorious display of God's sovereign goodness being infinitely wise holy and unchangeable, that it utterly excludes boasting and promotes humility, praise trust in God: and active imitation of his free mercy: that it encourages the use of means in highest degree: that it is ascertained by its effects in all who believe the Gospel: it is the foundation of christian assurance: and that to ascertain it with regard to ourselves, demands and deserves our utmost dilligence.

8. Of the Perseveraunce of Saints—That such only are real believers' as endure unto the end: that their persevering attachment to Christ is the Grand

mark which distinguishes them from superficial professors: that a special Providence watches over their welfare; and they are kept by the power of God throu' faith unto salvation.

9. Harmony of the Law and Gospel—That the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good: and the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from their love of sin: to deliver them from which, and restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of His visible Church.

10, Of a Gospel Church--That a visible Church of Christ is a congregation of baptised belivers associated by covenant in the faith and fellowship of the Gospel observing the ordinances of Christ, governed by His laws and exercising the gifts rights invested in them by His word: that its only proper officers are bishops or pastors, and deacons. whose qualifications, claims and duties are defined in the epistles to Timothy and Titus,

11. Of Baptism and the Lord's Supper.—That Christian baptism is the immersion of a believer in water, in the name of the Father Son and Spirit, to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior: that it is prerequisite to the privileges of a church, by the relation. and to the Lord's Supper. in which the members of the church. by the use of bread and wine. are to commemorate together the dying love of Christ, preceded by solemn self-examination and come under the hand of the Presbytery

12 Of the Christian Sabbath,—That the first day of the week is the Lord's day or Christian Sabbath, is to be kept sacred to religious purposes. by abstaing from all secular labor and recreation by the devout observance of all the means of grace both private and by preparation for that rest which remaineth for the people of God

13. Of Civil Government.—That civil government is of divine appointment, for the interest and good of human society; and that magistrates are to be prayed for. conscientiously honored, and obeyed. except in things opposed to the will of the Lord of conscience. and the Prince of the kings of earth

14, Of the Righteous and Wicked.—That there is a radical and essential difference between the righteous and the wicked: that such as only through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked and under the curse, and this distinction holds among men both in and after death.

15. Of the World to come.---That the end of the world is approaching and that at the last day, Christ will descend from Heaven and raise the dead from the grave to final retribution: that a sepration will then take place; that the righteous will be adjudged to endless joy, and the wicked adjudged to endless punishment and that this judgement will fix for ever the final state of men in heaven or hell, on principles of righteousness.

16th. That Saints ought to wash each others feet.

Errata---In the proceedings it is stated that no report on Education was received, which was a mistake, as there was an able and lengthy report made.

Winston Herald,

	CHURCHES.	PASTORS.	CLERKS,	POST OFFICE	Baptised.	Restored.	Rec.by let	Dis.by let.	Excluded.	Died.....	Total mem	Sun.meet..	Minute fund....	Associat'n fund....
First District.	Union Grove, No 1....	G. W. Davis	B. Weaver,	Biler.....		1	1	8	2		47	1	1.00	.25
	Sardis, No 1.....	T. M. Martin,	C. A. League,	Brown's Creek. .			1			1	53	3	1.00	.15
	Rock Creek,.....	A. F. Cole,	C. C. Shipman,	Double Springs, .	3		6		1		45	3	.75	25
	Macedonia,.....	T. P. Southerland,	J. T. Hackett,	Haleysville		1	5	11	1	1	44	3	1.00	25
	Liberty Grove,.....	J. K. P. Taylor,	G. W. Taylor,	Pebble.....							33	2	75	25
	Shilo.....	J. T. Harris,	W, R. Crittendon,	Pebble.....	5		7	3			17		50	20
	New Prospect.....	T. P. Southerland,	A. S. Long,	Haleysville.....			6	18	3	1	78	2	1.00	50
	Gum Pond.....	A, L, Anderson,	M. E. Owens,	Cole		2		9	10		72	1	1.40	25
	Concord.....	L. M. Taylor,	C. C. Crow,	Lynn	3			4			26		55	
	Bethlahem, No 2	W. M. Brooks,	S. Posey,	Igoburg....	3	1	8	1	1		66	4	55	50
	Blooming Youth	J. T. Kuykendoll,	J. G. Ballinger,	Motes.....	4		9		5		26		40	25
	Mountain Springs	A. L. Anderson,	J, T. Dillashaw,	Cole.....			3				52		1, 40	25
	Low Gap.....	W. L. Hicks	W. M. Buttler,	Haleysville,.....	3		5	9			22		25	25
	Bethel, No 2.....	G. W. Davis,	W. N. Taylor,	Haleysville,.. ..	11		5				28	3	50	30
	Bethsadia	G. W. Davis,	J. J. Poe,	Igoburg..... ..	1		4				14		40	
	Mt. Olive,.....	A: F. Cole,	A. R.Shipman,	Gum Pond... ..	2				1		33	2	1.00	40
	Mt, Carmel.....	Not represented												
	Houston, ...	B: F. Shank,	D. P. Smith,	Houston, ...	3		7				44		75	
Second District.	Double Springs ,.....	R. M. Atkins	G, W. Adkins,	Double Springs,		1					23	4	1.00	25
	Nebo.....	B. F. Shank,	G. B, Lester,	Addison	8	1	2	7	1		53	4	1.20	25
	Fairview.....	S. C. Cooper,	J. G. Howell,	Double Springs,	1	7	2	4			44	1	1.00	25
	Union Hill, ...	S. C, Cooper	D. S. McCullars,	Motes.....			3	2	2		15	2	75	50
	Corinth.	B. F. Shank,	G. W. Hilton,	Motes , ...		1	1				21	2	50	
	Mt. Zion, No 1.....	M. Williams,	I. H. Ivy	South Howell,			1	1		1			25	
	Blooming Grove.....	W. P. Smith,	N. H. Estes,	Mary Lee.....							73	2	1. 25	25
	Bethel, No 1, ...	G. W Gibson,	J. D [illegible]ledge,	M[illegible]	8		3		2	1		2	1,00	25
	Oak Grove, ...	S. C, Cooper,	W, J. McCullars,	M[illegible]	1		3	1	1				75	50
	Mt. Zion No 2.....	W. H. Guthrie,	M. [illegible],	Cedar Hill, ...								2	75	25
	Friendship	W H Guthrie,	W [illegible]	[illegible]			1	2			30	2	55	25
	Sardis, No 2.....	J, W. Hood,		[illegible]										25
	Union [illegible]	B. F. Shank,	T. W. [illegible]	[illegible]				1				1	75	

[illegible] No 1, and Union Grove No 2, [illegible]

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